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Society
of
Colonial Wars
in the state of
New Hampshire
Souvenir

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INTRODUCTION.

The addressee of these letters was a daughter of Richard Otis who came to Dover, N.H., in 1655 and his third wife, Grizet, daughter of James and Margaret Warren of Berwick, Maine? She was born in her father's garrison house, which stood on the North side of the Cocheco River, in March 1689 and was baptized as Margaret. The date of her birth is given in the record of her mother's second marriage at Montreal as 15 March.

In the attack on Dover by the Indians on 28 June 1689 her father and two year old sister Hannah were killed and she, her mother, and three half sisters were taken captive. The sisters were recaptured by a rescue party in what is now Conway, N.H. She and her mother were taken to Ville Marie in Montreal, where her mother on 15 October 1693 married Philippe Robitaille, by whom she had five children (Tanguay, Dictionnaire Genealogique, I 524, VII 10).

Margaret was rebaptized Christine, was brought up in the Ursuline Convent, and on 14 June 1707 became the second wife of Louis Le Beau, by whom she had four children, one of whom died in infancy. Le Beau died in February 1713.

Thomas Baker, born at Northampton, Mass. 14 May 1682 (Savage, Gen. Dict. of N.E. p. 180), a son of Lieut. Timothy Baker, who had served in Capt. William Turner's company in the Falls Fight 18 May 1676, was a soldier in the garrison at Deerfield, Mass. on the fatal night of 29 February 1702/3 and was taken captive to Canada, whence he tried to escape the following summer, but was recaptured and the Indians were going to burn him, when he escaped again to the house of a Frenchman, who redeemed him from the Indians for five pounds. He was kept in prison for four months, after

which he was allowed at large, and in May 1705 he with three others escaped through Vermont and reached home. The Boston News Letter of 11-18 June 1705 has this account:

"Boston. Last week 4 of our English Prisoners at Mount-Real, viz. Joseph Pettis, John Nimes, Thomas Baker & Martin Kelluck all of West Hampshire made their Escape from thence, and came in to Northampton, being 26 days on their March, who were so put to it for Provisions by the way, that they were forced to eat rattlesnakes."

Another account says that once, being without food, they prayed and a large bird such as they had never seen before, alit in their path, which they seized and ate raw.

March 24 to May 16, 1712, he commanded a party which marched from Deerfield, Mass. to the site of Plymouth, N.H., surprising and defeating a band of Indians there, Capt. Baker getting the regalia of the Chief of the Pequawkets. (Mass. Province Laws, IX pp.237, 243).

After the Peace of Utrecht he escorted Col. John Stoddard and Rev. John Williams, Commissioners from Massachusetts to repatriate the captives under the Treaty, Martin Kellogg, his companion in the escape, going as interpreter. They arrived in Montreal 9 February 1713/4, and a few days later called on Gov. De Vaudreuil in Quebec. Col. Stoddard's account of the mission is in vol V, N.E. Hist. and Gen. Reg. pp.21-41, and sets forth the duplicity, evasions and broken promises of the French officials and priests, which are fully comparable to those of the Reds in the Korean Truce negotiations.

Mme. Le Beau's name first appears in this account on 17 June, when the Commissioners learned that the Lord Intendant had sold her deceased husband's property,

putting the proceeds in charge of a keeper and refusing to pay it to her on the ground "that he had orders from the King that if any persons were resolutely set to leave the country, he should keep their money from them." On learning that the master of a barque had been forbidden to carry her goods to Quebec, they appealed to De Vaudreuil, who said "that any should have liberty but Madam Le Beau..." "The Governor had formerly given liberty to us to take that woman in particular...The Governor would neither consent to her going home, nor to her going to Quebec, but promised by the faith of a gentleman, that he would obtain the liberty of the Court of France for her return...", and two days later promised "that if he could not obtain liberty of the Court of France for her return, he would cause her to be sent home privately."

The next month was spent in urgings of the Commissioners and obstructions of the officials and priests. Finally Capt. Baker, who on 4 April had been sent to Boston to report to Governor Joseph Dudley, arrived at Quebec on 23 July, followed on 2 August by a brigantine to carry home the prisoners. The new Governor of Montreal, Claude De Ramezay, also arrived and allowed her to go to Quebec, much to the wrath of the Intendant and of De Vaudreuil, who again promised that if she would return to Montreal, he would send her by land. "We insisted on her going by sea, but he manifested great unwillingness, being afraid of the Lord Intendant, and the Bishop, from whom he had lately received divers letters concerning Madam Le Beau.

Apparently she was on the English vessel at this time, and his promise to send her home by land was only a trick to get her back into French control. There is a

story that she and Capt. Baker paddled in a canoe from Montreal to Quebec, which, if true may explain her not taking her children with her. Finally on 17 August Vaudreuil said "Madam Le Beau might return by sea, but should not take either of her children with her", and on the 20th told Col. Stoddard "that Madam Le Beau's child should be taken from her and put among the Ursulines."

On 24 August the ship sailed for Boston with 26 "redeemed captives" including Mme. Le Beau. Unless she and Capt. Baker became acquainted during his captivity in 1703-5 (of which there is a story I have been unable to verify), theirs must have been a whirlwind courtship, for she is not mentioned before his trip to Boston on April 4, and only about three weeks elapsed between his return and her abandoning Montreal, her children and her property.

Our next notices of her are in the records of Northampton, Mass:

"Dec. 9, 1714. Then granted to Margaret Otis, alias Le bue, one that was a Prisoner att Canada and Lately come from thence, forty acres of upland in Brookfield and twenty acres of meadow: Provided she returns not again to live at Canada, but tarries in this Province or territory, and marrys to Capt. Thomas Baker..."

May 20, 1715. Granted to Mrs. Margaret Baker unto Mr. Thomas Baker 40 acres.."

These fix her marriage between these dates and show that, for a time at least, she resumed her old name. Later she used Christine and its Anglicized form Christian.

When Brookfield was incorporated, Capt. Baker was moderator of one of its first town meetings and its first representative to the General Court, 1719-20. In 1722, being sent on a second mission to Canada, he persuaded the General Court to autho-

size his wife to accompany it, at the expense of the Province to try to recover her children. (Mass. Prov. Laws, X, 152, 449).

In 1731 the Bakers sold their real estate to a sharper who failed before paying the purchase price, and being in much reduced circumstances, moved to Mendon. In 1734 the General Court gave Mrs. Baker 500 acres of land, which Col. Pepperell, as trustee was to sell for her benefit. With the proceeds she opened an Inn at Dover, where the Royal Governors often stopped. Capt. Baker after a long illness died in 1753, she in 1773, as appears by the following notice in the Boston Evening Post of 15 March. Dr. Jeremy Belknap, her next door neighbor, conducted her funeral.

"DIED At Dover, Mrs. Christina Baker. She was born there in March 1688/9, and when the Town was taken and destroyed by the Indians in June following, she was carried captive with her mother to Canada, and there brought up in the Romish Faith, married and had several children; but upon her husband's death a strong desire led her to return to the Land of her Nativity upon an exchange of prisoners in 1714. After her Return she married Capt. Thomas Baker, then of North Hampton, where she renounced the Errors of the Romish Religion, and joined with the Church under the Care of Rev'd Mr. Solomon Stoddard. An attempt was made to recover her by Mons. Sigournet, a Romish Priest, who sent a long and affectionate Letter to her from Canada, which being laid before the late Governor Burnet, His Excellency wrote a solid and judicious confutation of the Erroneous Principles therein advanced. Both the Letter and Answer were printed in Boston. The number of her Posterity of three Generations is 72, of whom 57 are now living."

Frederic Gilbert Bauer.

A
LETTER

From a
Romish Priest
in *Canada*,

To One who was taken Captive in
her Infancy, and Instructed in the
Romish Faith, but some time
ago returned to this her *Native*
Country. *Mrs Christina Baker.*

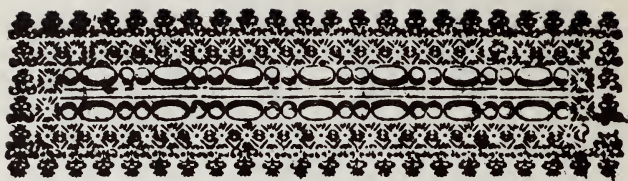
[By *Sequanot,*]
With an ANSWER thereto,

By a PERSON to whom it was
Communicated.






Governor Burnet.



B O S T O N: Printed for D. HENCHMAN, at
the Corner Shop over against the Brick Meeting-
House in Corn-hill. MDCCLXXIX.

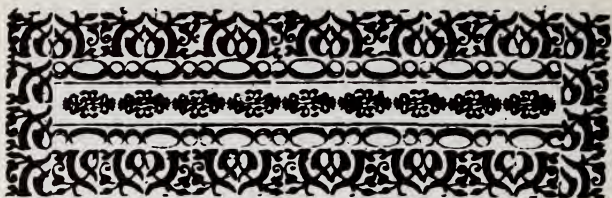


The BOOKSELLER TO THE READER






 S it is with no small pains that I have
 been able to satisfy several Persons who
 wanted to see what is contain'd in the
 following sheets, having made use of
 the interest of those whom I thought
 most likely to procure me the Copy for
 the Press : I dare not be so much farther
 troublesome as to desire an INTRODUCTION from
 the hand that Answer'd Mr. Seguenot's Letter, and
 therefore I shall my self give an account of what I know
 of it. The Romish Priest's Letter to a Gentlewoman
 now Married and settled in this Country, was written
 in French in a very crabbed and hardly legible hand,
 and was recommended by her Husband to a Gentleman
 well vers'd in that Language to transcribe, in order to
 employ some Person to answer it whereby to remove the
 impressions which Mr. Seguenot expected by his Letter
 to work on the mind of his stray Sheep (as he is pleas'd
 to call that Gentlewoman) and to deprive him of the
 triumph which his having challeng'd without being
 answer'd

answer'd would have given him. The Letter after having been a pretty while in the above Gentleman's hands was at last transcrib'd, and what is contain'd having excited the curiosity of a Person of distinction among us the Letter was communicated to him, and he was prevail'd upon to write an Answer to it, which he did in French, since in English it would have been unintelligible to the Gentlewoman and the Priest for whom it was chiefly design'd. The manuscript of both Letter and Answer after having been seen by some in this Town, was translated into English at the desire of others who did not understand the French Tongue, and having met with a general approbation from those who read it, it could not but raise the curiosity of many more, at whose desire I made application for the Copy, and with much ado, as I said before, obtain'd it; this difficulty I can no otherwise account for, than by acquainting the Reader that the Author of the Answer having no desire of appearing in Print in a matter that had given him but little trouble, and could be of no benefit to him, and besides had been done pretty hastily, did not do it out of choice, but to oblige such as signified their earnest desire to him, especially a Lady of considerable figure in this Town.





A

LETTER

From a *Romish Priest*

in *Canada.*



J. M. J.

{ These three Letters are put in
honour of *Jesus, Maria, Joseph.*

Y dear CHRISTINA, and whom I
may call my Spiritual DAUGHTER;
M since I esteem'd and directed you as
such, whilst you were here, and had
the happiness of making one of the
holy Family of *Jesus, Maria, Joseph,*
Joachim, and *Anne,* whereof I had the honour to be
the Director, and that you as well as Madam *Robi-*
tail

tail your Mother, whose Confessor I am become since the Death of Mr. *Remi*, who was well known to you, were of the Number of about Two Hundred Women of the best fashion of *Ville Maria* (that is *Mount-real*) who then made up the mystical Body of that holy Association: I own also that all our Members of the *Seminary*, as well as all *Mount-real* were edified with your Carriage, you being sober, and living as a true Christian and good Catholick; having no remains of the unhappy Leaven of the irreligion and errors of the *English*, out of which Mr. *Merrick* had brought you as well as your Mother, taking you out of the deep darkness of Heresy, to bring you into the Light of the true Church, the only Spouse of Jesus Christ, out of which there is no Salvation. I say the only Spouse of Jesus Christ: It was allowed under the Law of Nature, and under that of *Moses*, to have many Wives, for reasons which your Ministers must know; but under the Law of Grace, in which we live, established by Jesus Christ, the holy and true Legislator, that multiplicity of Wives is forbidden: and for that reason Jesus Christ himself chose to have but one single Spouse, which is his Church; which he purchased by the Price of his adorable Blood; which he loves and will love to all Eternity, and against which the Gates of Hell and all the Powers of this Corrupted Age, shall not prevail; as he assures us *St. Math. Chap. 16.* when he saith to *St. Peter*, *Thou art Peter, and on this Rock I will establish my Church, which all the infernal Powers shall never overthrow.* Which is verified by the experience of all the Heresies, which almost in all Ages have assaulted her; since she has dissipated them all, thrown from her bosom, and crushed all those Vipers, and has all along subsisted whole and without spot, and true to her spouse Jesus Christ, and will continue in that unalterable Fidelity. And since Jesus Christ has promised on his side, to be with her to the end of the World, *Mat.*

28. 20. *There is* (saith St. Paul, Eph. Chap. 4. v. 4, & 5.) *but one God, one Jesus Christ, one Faith, one Baptism, one single Body which is the Church, one single Spirit which animates and directs her.* The English, the Dutch, the Calvinists, the Lutherans, the Zuinglians, dare not take those Qualities to themselves, since they are many Bodies, and many Spirits, different as to the Doctrines of Faith, differing the one from the other. The Puritans in England make up one, the Nonconformists another, the Presbyterians one, the Episcopalists another, the Quakers one, the Anabaptists another, the * Poor one, the Lutherans in Germany another; and do not the Calvinists in the Marquisat of Brandenburg make up a separate Body from the rigid or moderate Lutherans? lastly, do not the Zuinglians in Switzerland, and the Genevese their Neighbours, make up Bodies different from many others? And these different Sects far from being animated by the same Spirit, do they not contend with one another; and to say the truth in one word, there is not one of all these Sects that can boast of any Religion.

AND for Proof of this, *What is Religion?* It is a virtue by which we worship God as the sovereign and absolute Lord of all his Creatures, whether by Sacrifices and real Offering with Blood, as did of old the Priests Aaron and his Successors under the Mosaical Law, in killing Bulls, Rams, and Lambs, or mystically tho' very really as do the Priests under the Law of Grace, in sacrificing and offering every day to the most adorable Trinity Jesus Christ upon our Altars. This sacrifice besides was instituted by Jesus Christ himself the great and high Priest of the new Law, to thank God for his Mercies, to ask for new Blessings, and to obtain of his goodness the pardon of our Sins: so that

* By which is meant the Vaudois, who were called the Poor of Lyons.

the sacrifice of the Law of Grace instituted and commanded by Jesus Christ, performs its self alone all that the Sacrifices of the *Mosaical* Law did together, and in a more effectual, more real and truer manner, since those of the old law did not bestow Grace, being as *St. Paul* saith, but *weak and poor Elements*, *Gal. 4. 9.* whereas those of the new Law have it in themselves and truly give it, (*Gal. 4. 5.*) since they contain the merits of the Death and Passion of Jesus Christ and of his adorable Blood, and give us a real entrance into the Adoption of the Children of God. *Egeus* President of *Achaia* for the *Romans*, willing to oblige the Apostle *St. Andrew* to offer sacrifice to his false Gods, he made this answer, which ought to confound all those who are out of the Catholick Church, and especially the Ministers. I offer every day, said that holy Apostle, to the Almighty God, not the flesh of Bulls, nor the blood of Goats, but Jesus Christ the Lamb without spot, whose Flesh remains whole after the faithful have been fed and sanctified by the real eating of that divine Victim; which is the bread of Angels and Children of God. From this argument I conclude, and you ought to conclude with me my dear *Christina* that the real sacrifice of some Victim is essential to Religion, and this is so true, that the first Idolaters and Pagans seeing that the Jews offered fleshly offerings to the true and holy God, according to the Commandment given by the Lord to *Moses* on *Mount Sinai*, since this blind People following the example of the Israelites did build Temples, where they offered living Creatures to their false Gods, and it is what the Chinese and Japanese do to this day, who offer to them reasonable Creatures, as do also the Africans in some places of that third part of the Old World, and in America, whence I conclude that there is no Religion either in Old or New-England, nor in Holland, nor in part of Germany, nor at Geneva, nor in the Swiss Cantons that follow Zuinglius, because in all those places

places there is neither Sacrifice nor Sacrificer, though they know as we do, the true God, and because by a most deplorable blindness they have banished from amongst them the Priesthood of Jesus Christ.

REFLECT seriously my dear *Christina*, on those Fundamental Truths, and know that the Catholick Church is the only mystical Ark of Noah, in which Salvation is found. All those who are gone out of it, and will not return into it, will unhappily perish, not in the deluge of Waters, but in the Eternal Flames of the last Judgment. Let me my dear *Christina* say to you, what St. *Paul* said to the *Galatians*, *Who has so far bewitched and blinded you, as to make you leave the Light and the Truth to carry you amongst the English, where there is nothing but Darkness and Irreligion, Schisms, Divisions and Confusions, and consequently where the Catholick Church is not ?* She who is the only Spouse of Jesus Christ, a Church of Peace and Unity. In a word, all those pretended Churches spread over *England, Holland, Switzerland, and part of Germany*, are a very tower of *Babel*, where they neither understand nor agree with one another; without Head, without Charity, without Faith, without Sacrifices, and consequently without Religion ; A Tower of *Babel* which destroys it self, and which shall be thrown down into the Abyss at the terrible Day of the last coming of Jesus Christ, the Supreme Judge of the living and the dead.

CONSIDER within your self, my dear *Christina*, poor stray Sheep, and following the Example of the Prodigal Son, come back to your Heavenly Father : Humble your self before him as *Achab* did ; own your self guilty, as certainly you are, to have Apostatized and forsaken the Lord, the only Spring of the healing Waters of Grace, to run after private Cisterns, which cannot give them to you, since they have them not, having only the muddy waters of the *Nile*
of

of unbelieving *Egypt*, and those of the *Euphrates* of infamous *Babylon*. Look once more within your self, my dear *Christina*, as the Prodigal Son in the Gospel; hearken to the stings of your Conscience, for it is impossible but you must feel them reproaching your Apostacy: Read with attention the two Letters I send you concerning the happy and Christian Death of your Daughter; above all, weigh with care the particular Circumstances by which she owns her self infinitely indebted to the Mercy of God, and the watchfulness of her Grand-mother, for having withstood her Voyage to *New-England*, and not suffered her to follow you thither. Consider with what Religion and inward Peace she received all her Sacraments, and with what tranquility she Died in the Bosom of the Church. I had been her Confessor and Director for many Years before her Marriage, and before her going down to *Quebec*, where she lived with her Husband peaceably, and to the Edification of all the Town. Oh! happy Death, my dear *Christina*, would you like her, Die as Predestinated; come in all haste, and abjure your Apostacy, and live as a true Christian and Catholick; else fear and be perswaded, that your Death will be unhappy, and attended with madness and despair, as that of *Calvin* was; whose Errors are followed in *New-England*; and who bewail'd at his Death, and acting like an agitated Fury, detested the fatal moment in which he had separated himself from the *Roman Catholick Church*, and those false and calumnious Writings he had published against her. *Luther* his Predecessor did not make a much happier end, he dying suddenly at the end of a plentiful Supper, which lasted 'till Ten or Eleven at Night, at which Supper were present his three Children, and *Catharine de Lore* his Wife, who had been a Nun, had made her three Vows of Poverty, Chastity and Obedience; a Woman of Condition, and whom he had taken out of a Monastery to make his Wife, and had the impudence publicly to marry after the
Death

Death of the Duke and Elector of Saxony, his Protector : for he would not have dar'd to accomplish that Sacrilegious Marriage whilst that Prince was living, who tho' a *Lutheran*, abhorred Marriages contracted between Persons who before God and the Church had made Vows of Chastity, which *Luther* had done in his Convent, and *Catharine de Bore* in hers: But after the Death of that Elector, *Luther* pull'd off the Mask, and publickly married her for all that he was a Priest and a Monk, and *Catharine de Bore* a Nunn.

HENRY the Eighth King of *England* was the first that made a Schism with the *Roman* Church, not being willing to own her for his Mother, as he and all his Predecessors had done very religiously before. He left the *Roman* Church that he might put away his lawful Wife *Catharine* of *Arragon*, a Princess of eminent Vertue, and Aunt to the Emperor *Charles* the Fifth, and marry *Ann Boleyn*, whom some English Historians believe to have been his Daughter, begot by him on the Lady *Boleyn*, in the absence of Sir *Thomas Boleyn*, whom he had sent to *France* as Ambassadour to *Francis* the first. The same *Henry* the 8th. four Years after this Scandalous Marriage, caused the same *Ann Boleyn* to be beheaded, having discovered her unfaithfulness and her intreagues with some Gallants which she had. This Schismatical Prince feeling himself near his end was desirous of confessing himself, and notwithstanding he was a Schismatick, he had not renounced those two Sacraments of the Catholick Church, instituted like the other five by Jesus Christ. The Bishops and Priests who were then in *London*, hid themselves, and would not receive his confession, as much in regard to the great Scandal he by his Schism had given to the Church, as on account of the unheard of Cruelties which he had committed against the Monks, and some People distinguished by their Characters, as *Thomas*
B
More,

More, Chancellor of *England*, and *John Fisher* a Bishop who had refused to Subscribe to his pretended and impious Primacy of the *English* Church ; and for having besides plundered and rifled all the Goods even to the holy Vessels out of the Churches of the chief and richest Abbeyes of his Kingdom. One of those Bishops however confessed him, laying him under an Obligation to build an Hospital, thereby in some measure to redress the excessive wrongs he had done to the Churches ; which Hospital to speak justly, was nothing however in comparison with the Rapines and Extortions he had committed. He received the Communion also, and as the consecrated Host was offered to him, he would come out of his Bed and fall down before it : A token that this unfortunate Prince had kept the Faith towards that divine Sacrament, and towards the other Six, on which he had writ a Treatise against *Luther*, who had writ to him a wheedling Letter to bring him into his Party, which the King would not hearken to, but treated *Luther* as an Heresiark. And we read in History that one of King *Henry* the 8^{ths}. Predecessors, on his being to give Battle to one of our Kings of *France*, ordered that on the Morning of the Day of Battle, all the Soldiers should as well as himself, partake of the adorable Body of Jesus Christ, at the Masses which the Chaplains of the Army were to officiate in, every one in his own quarters. Why then do the *English* at this time no longer acknowledge the truth and reality of the Presence of Jesus Christ in that awful Sacrament ? The same History tells us that the *English* of former times built magnificent Churches in some of our Provinces, which then were in their Possession, and in which Churches Mass was said, and Jesus Christ offered to his Eternal Father. Why then do the *English* at this time not make profession of the same Religion with their Ancestors, who were thoroughly *Roman Catholicks* ? Was not *Zuinglius* the chief of the Sacramentarians killed at the Head

of the Army he led against the Catholick Switzers, whom he would by force oblige to embrace his Sect and his Errors ? Have ever the Apostles, or any other Labourers in the Gospel, whereof the Protestant Ministers pretend (but without reason) to be the Successors, been seen to march at the Head of Armies with Swords in their Hands, and Cannon pointed to enforce the Gospel ? I leave it to your Ministers to judge of so extraordinary a Proceeding.

BUT let us return to you (poor stray Sheep) think seriously on Death, which may be nearer to you than you think of. What will you in that moment say for your self to Jesus Christ to justify your Apostacy, when he shall come to judge and decide of your fate to all Eternity ? Rather in what Sorrow and Despair will you not be when you find that you have nothing solid to alledge to him to excuse your Cowardly desertion ? Perhaps like the unfortunate *Antiochus* you'll own that you were in the wrong in forsaking Him and his Catholick Church his only Spouse, promising that if he grants you Health again, you'll repair the Scandal that you have given by your Apostacy. But do you know my dear *Christina* what will happen to you ; the same (poor Lamb) that happen'd to that unfortunate Prince to whom the Lord shew'd no mercy, and whom he left to his Justice, because he had first forsaken him ; and that when in Health and able to Convert himself he had slighted the Lord, and trod under foot the Warnings which godly People had given him from God. Do not then, Dear *Christina*, saith the Lord by his Prophets, defer any longer, and do not delay your Repentance till the hour of Death, but work it out now, as saith St. *Paul*, whilst you have time : *Harden not your heart*, as saith the Kingly Prophet, but hearken to the Lord who speaks to you by our means. Your Soul, my dear *Christina*, like that of the Prodigal Son, dies with hunger in the strange Land whither you are

gone : I call strange Land that which is out of the Catholick Church our true Mother, who abundantly fed you with her Milk and with her Honey. You have where you are, no body that can absolve you of your Sins, and give you that Grace again, which they have made you loose. You hear no longer the wholesome & true Word of God, having in that strange Land no Preachers who have received their Mission from Jesus Christ or his Apostles, nor Bishops their Successors, to declare to you that Divine Word, and to instruct you in the Fundamental Points of Faith and Principles of the Gospel, and in the practice of Vertues, such as Humility, Christian Charity, Contempt of the World and all its Vanities, Chastity, Prayer, Fasting, Repentance, Mortification, Sufferings, love of the Cross, longings after Eternal Blessings, and other Principles taught in the Catholick Church, a Language unknown to the Protestants, and to your fine Reformers, let us say rather the true Destroyers of all those holy Practices. Who has sent these worthy Reformers ? Is it Jesus Christ ? Has he spoken to *Luther*, to *Calvin*, to *Zuinglius*, or to the other Schismaticks, who have withdrawn themselves from the Catholick Church to set up for themselves, as he spoke to St. *Peter*, *Thou art Peter, and on this Rock I will build my Church* ? Did he say to them as he said to the same St. *Peter*, and to the Apostles, *Go preach my Gospel to all the world ; whatsoever sins you remit on the earth will be remitted and pardoned in Heaven, and whatsoever sins you shall bind shall be bound in Heaven* ? Your Ministers dare not say that Jesus Christ has sent them, or *Luther*, or *Calvin*, or *Zuinglius*, in such a manner, they never durst say it. Now none (saith St. *Paul*, Rom. Chap. 10.) ought to intrude into the Gospel Ministry without an authentick Mission. Let us add, dear *Christina*, that the strange Land in which you are, doth not afford you the Pascall Lamb, the true heavenly Manna, the Bread of Angels ; I mean Jesus Christ contain'd really with-
in

in the holy Eucharist, which is only to be found in the Catholick Church: so that you are in that place like the Prodigal Son, reduced to feed on improper and insipid Food, which cannot give you life ; after having fed here on the most exquisite, most savoury, and most delicious food of Heaven : I mean the adorable Body and precious Blood of Jesus Christ at the holy Sacrament of the Altar, as saith the Prophet *Jeremy* in his Lamentations, *Chap. 4. ver. 5.*

ONCE more, dear *Christina*, return to this Land where you have received your Baptism, and which I may say has given you Life, since ~~it~~ there you have been Regenerated with Water, and the Holy Ghost, and have received the Grace of Adoption, and eaten the Bread of Angels and Children of God. Prevail with your Husband to resolve on the same undertaking; the Holy Church our good Mother will on your abjuring your Errors, receive you with open Arms, as well as Mr. *Robitail* and his Wife your Mother ; You shall not want Bread here, and if your Husband will have Land we shall find him some in the Island of *Mounreal*, but if he doth not desire any, and has a Trade, he shall not want for Work, but what is most essential is that you shall be here both of you enabled to work out your Salvation, which you can not do where you are, since there you are not in the Mystical Ark of the true *Noah*, which is the Catholick Church, the Sole Spouse of Jesus Christ, in which your Daughter was Bred, and in which She died.

READ dear *Christina* again and again, that Letter with the attention it deserves, since your Eternal Happiness or Misery is at stake, shew it to your Ministers if you think it proper, or to whom else you please, and if they will answer me, let them do it in Latin or Greek, if they cannot conveniently write in French, I shall reply in Latin or Greek, for I cannot speak the *English*-nor the *Dutch* tongue ; and I hope

hope with the grace of God, and the assistance of the Holy Ghost who is the Spirit of truth, I shall evidently shew them that they are in an error, and that they entertain therein the people that hear them. Tell them from me, to refute if they can the Principles which I have set forth in this Letter concerning the unity of one only true Church, founded by St. *Peter* and the other Apostles, and transmitted by the Bishops their Successors, to whom Jesus Christ has committed the keeping of the Faith, and the direction of that same only Spouse of Jesus Christ till now, and will continue so to do without any interruption, as the Scripture testifies in St. *Matthew*, and in the *Acts* of the Apostles, to the end of the World. Desire them from me to keep to that point, and to answer me with solidity, which they cannot do, to the Principles I have laid down in this Letter ; for it would be endless to go over every Article wherein we differ from one another ; which as it draws to no conclusion, serves only to maintain the Dispute : and it is what those who find themselves in an error choose to do. In a word, let them give me an answer to what is essential, and solid, and to the Principles I lay down, of the unity of one true Church, the only Spouse of Jesus Christ. And let them shew me that the same Jesus Christ sent *Luther*, or *Calvin*, or *Zuinglius* to establish that same only Church, as he sent St. *Peter* and the other Apostles to preach his Gospel, and to found that one Church. 'Tis what they can never do, who have fram'd many Churches, all differing the one from the other ; and it is, what evidently proves that they err : and that those that follow them are maintained in an Error : All their pretended Churches being no other than a Tower of *Babel*, which by its confusion and multiplicity destroys it self.

YIELD dear *Christina*, to those Truths which are clearer than the Sun at Noon-day, and return to the
Catholic

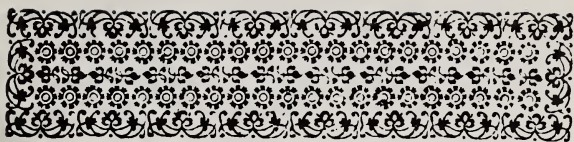
Catholick Church, the sole Church and Spouse of Jesus Christ her only Husband.

BEFORE I make an end of this Letter, I must tell you that we have received here at *Ville-Marie* the Abjuration of Mr. *Henry Lidius* Son to the deceased Mr. *Lidius* or *Dellius* late Minister at *Albany*, and he is married to a very vertuous French Young Woman of *Canada*. I received his Abjuration, and Officiated at his Marriage ; the one and the other was perform'd to the Edification of all *Ville-Marie*. I expect your Answer to my Letter, and am dear *Christina*, entirely yours in *Jesus* and *Maria*.

S E G U E N O T Priest of the Seminary
at *Ville-Marie* : You know me very well.

At *Ville-Marie* (that is *Mount-real*) the 5th. of
June 1 7 2 7.






The ANSWER.



B O S T O N, *January 8th. 1728,9.*

M A D A M,

 Am very sensible of the Disadvantage I lie under, in not being able to address myself to you under as endearing a Title as that which Mr. *Seguenot* takes to himself.

But I don't doubt but your good sense will put you on your guard against such flattering expressions, which are commonly made use of for want of good Arguments. And since you have been pleased to Communicate Mr. *Seguenot's* Letter to a certain Person, according to the general Liberty, which Mr. *Seguenot* gave you to do to any body ; I will endeavour to execute what he desires us to do, with that air of sufficiency, that is, to destroy the *Principles which he has advanced in that Letter*. But of which he makes an artificial, and distinguished recital, towards the end of his Letter ; where he would make
you

you believe that it was enough for him to prove, *the unity of one only Church established by St. Peter, and the other Apostles, and transmitted by their Successors the Bishops, to whom Jesus Christ has committed the care of the Faith and guidance of that same only Church of his to our days, and even to the end of Ages.* Though we should grant him all this, he would still have it remain to be proved, that this only Church is the Roman, and that the Pope alone has all the power of St. Peter and all the Apostles. For without this be proved; the Greek Church may have been that only Church, since it is certain that it received the Faith from the Apostles themselves, and particularly from St. John: and if they are a true Church it will follow necessarily from Mr. Seguenot's reasoning, that the Romish Church is not so, since according to him, there can be but one such.

You see by this that his defying the Protestants to prove that Jesus Christ sent *Luther, or Calvin, or Zuinglius* is very ill grounded; since he himself has not proved that Jesus Christ sent the Pope, nor that the Pope is Successor of St. Peter, nor even that St. Peter was ever at *Rome*, which is a very uncertain fact; and of which the Papists have no better proof than in these words of the 1 Epistle of St. Peter V. 13. *The Church which is at Babylon saluteth you.* According to the opinion of *Rebera* a famous Jesuite in his Commentary upon the *Revelation*. But this proof if it is well grounded ought at the same time to make the Papists blush, since they will be obliged to confess that this very *Rome* is the *Babylon* in the *Revelation XVII. 5. Mother of Harlots and Abominations of the Earth.*

I might, Madam; content my self with these short remarks to let you see that Mr. Seguenot has proved nothing of what he should have done, in that very place of his Letter, where he seems resolved to mis-

ter up all his strength to over-power us. But because he has scattered several things up and down in his Letter which might startle you, I will take the pains to go through it from one end to the other, to make you feel the weakness and false reasonings of of it.

He takes a great deal of pains to prove that the Church is the only Spouse of Christ. But it remains always to be shewn what is that true Church against which the Gates of Hell shall not prevail.

FOR my part, I say, that this Church contains all the Faithful of all Ages dispersed all over the World. As St. Peter says, Act. x. 35. *In every nation he that feareth him, and worketh righteousness is accepted with him.*

NEITHER is it necessary, that this unity of the Church should be visible. The passage of St. Paul which he cites justifies my Opinion, *Eph. iv. 4, 5, 6.* Where St. Paul says according to Mr. Seguenor's citation somewhat different from our Bibles, *There is but one God, one Jesus Christ, one Faith, one Baptism, one only Body, which is the Church, one only Spirit which conducts and animates it.*

IF this Spirit conducts it, the Church has no need of a visible Head on Earth. The same Apostle speaking of the Members of the true Church, in his 2d Epistle to Timothy II. 19. says, *Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.* Here are the two Characters of true Servants of God. The first invisible, known to God alone : the second is visible, but requires nothing but the good dispositions of private Persons. Jesus Christ being willing to give a visible mark, whereby to distinguish his true followers from other men, says, *Joh. xiii. 35. By this shall all men know that ye are my Disciples, if ye have love one to another.* Which can never agree to a persecuting Church, as the Roman is. Again, St. Paul gives

gives a general description of the Condition of true Christians, 2d. Tim. iii. 12, *All that will live godly in Christ Jesus, shall suffer persecution.* He gives likewise a description of false Christians, ver. 13. *But evil men and seducers shall wax worse and worse, deceiving and being deceived.* He had given particular marks of them in the preceeding verses; and among the rest ver. 6, 7. 6. *Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.* 7. *Ever learning, and never able to come to the knowledge of the truth.* Would not any body say that the Apostle is pointing directly at those Confessors, who pretend to direct the Consciences of the Ignorant, and chiefly of Women, in the Church of Rome.

AND if the foregoing description of true Christians by St. Paul is right, it will follow necessarily, that those whom the Roman Church has persecuted in so barbarous a manner in all Ages, have been the true faithful followers of Christ: and that the Church of Rome which has lived in the midst of Riches and Pleasures at the time that she was persecuting others, was really prophecy'd of in the Revelation xvii. 4, 5, 6. under the figure of *the woman that was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.* And upon her forehead had a name written, **MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.** 6. And whom St. John, saw drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Mr. Seguenot says afterwards, that the English and Dutch, and Calvinists, and Lutherans &c. dare not apply to themselves these qualifications of unity and true Christianity, since they are many different bodies, and different minds, disagreeing with one

another about their Articles of Faith. But though they constitute different Congregations under different Regulations; this does not hinder them from looking upon one another as Members of the one only universal Church of Christ. We may say the same thing of the Papists, which he objects to the Protestants; They are many bodies and many minds, disagreeing one with another about the same Doctrines which divide Protestants. As for instance, the *Dominicans* and the *Jesuits*, who have the same Controversies between them about Grace, which separates the *Calvinists* from the *Arminians*. This does not hinder them however from acknowledging one another to be good Catholics. The Papists have even great Disputes among themselves, where the infallible Authority of the Church subsists; which seems to be the chief Point about which they ought to agree. For supposing a visible Head to be necessary, it will follow certainly, that all ought to know where it is. But this is not the case, for the greatest part of the Church of *Rome* look upon the *Pope* as infallible, whereas the *Gallican* Church does not believe him to be so, without the consent of a general Council. The first believe the *Pope* above the Council: The last the Council above the *Pope*; and do not even receive all Councils: And particularly *France* has never received the Decrees of the famous Council of *Trent*. I have said enough to let you see, that if Protestants have not Unity among themselves, the Church of *Rome* has it no more than they.

Mr. *Seguenet* next sets about proving, that none of the Sects of Protestants have any Religion because they do not offer any real Sacrifice to God, as the *Roman Catholics* do every day the Body of *Jesus Christ*. In this he has the misfortune to contradict *St. Paul*, who says, Heb. ix. 25. Nor yet that he (meaning Christ) should offer himself often, as the high priest
entret

*entreteth into the holy place every year with the blood of others. ver. 26. (For then must he often have suffered since the foundation of the world) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself ver. 27, 28. And as it is appointed unto men once to die, but after this the judgment : So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin unto Salvation. Here then is the opinion of St. Paul, that Jesus Christ could not offer himself often, without dying several times. And can the meanest of Priests do that which our Saviour himself could not do ? and which consequently he did not do when he said *this is my Body* ; for otherwise he must have offered himself twice, once at that time, and again at the hour of his Death ; which would be a contradiction to St. Paul's Doctrine. And if Jesus Christ did not offer a Sacrifice when he instituted the Sacrament of the Lord's Supper, shall a wretched Sinner or a Priest be said to do it in following our Saviour's Institution ?*

BESIDES we see by St. Paul that after the Death of Jesus Christ, he was to be offered no more : and that those who pretend to do it, deserve to have a passage of the same Epistle applyed to them, Heb. vi. 6. *They crucify to themselves the Son of God afresh, and put him to an open shame.*

Mr. Seguenot after having repeated the same thing over and over upon these two points, of the Unity of the Church, and the necessity of a Sacrifice ; to which I have given sufficient Answer, comes again to work upon your Affections, upon the moving occasion of the Death of your Daughter, who he says dyed like a good Catholick. And what wonder is it that a Young Person should believe her self in the true way of Salvation, tho' erroneously, when she has never received any Lessons upon the subject of Religion

Religion, but such as the Priests of the Romish Church were pleased to give her: she judged according to the Light she had ; and if she was mistaken, it is to be hoped that the Lord will forgive her on account of the false guide, who have hid the truth from her and taught her falsehoods.

But for fear that this Consideration alone would not prevail enough upon you ; He endeavours to frighten you with the danger of dying a Protestant, by the example of *Calvin*, who he says, repented on his Death-bed, of having separated himself from the Church of *Rome*. It is *Varillas* a Papist who gives this out : *Beza* a Reformer, in his Life of *Calvin* denies it, and *Papyrius Masson*, tho' a Papist declares himself against the Calumnies which *Bolsac* and other Enemies of *Calvin* gave out against him.

I perceive Madam, that I am quoting Authors that are unknown to you ; but you may lay the blame of it upon Mr. *Seguenot*, who amuses you with Stories, into the truth of which you can never examine, and which for that reason he should only have mentioned as doubtful facts.

He seems to have thought himself obliged likewise to attack the Character of *Luther*, that he may blacken our two greatest Reformers : And as the same fable had never been invented about him, as about *Calvin*, that is, that he repented his having quitted the Church of *Rome*, Mr. *Seguenot* finds himself reduced to attack him upon another topick, that of his Marriage ; upon which he says several things that are very far from being true. As in the first place, that *Luther* took *Catharine de Bore* out of her Convent to make her his Wife. This is not true : She and eight more Nuns, left their Convent of their own accord, assisted in their escape by a Senator and some honest Citizens of the Town : *Luther* was
not

not then in that Country, which is called *Misnia*, and the Convent was in the Diocess of the Bishop of *Misfen*, who was very zealous for Popery. Besides, after her escape out of the Convent, *Luther* would have married her to a Doctor, named *Gaspar Glace*, to which Marriage she expressed her dislike to *Amsdorff* Bishop of *Naumbourg*; which is a plain sign that *Luther* did not in any wise get her out of her Convent with a design to make her his Wife. As for what Mr. *Siguenot* says of the Elector of *Saxony*, as if he blam'd this sort of Marriages, I defy him to make that appear. He must either mean *George* Duke of *Saxony*, who persecuted the *Lutherans*; or he must have confounded this kind of Marriages, with the Second Marriage of the Landgrave of *Hesse*, which indeed he did blame. But I would never have advised Mr. *Seguenot* to speak of the Marriage of *Luther* against his vows of Chastity, when it is so notorious a fact, that the Curates and other Ecclesiasticks, and even the Prelates in *France*, frequently keep Concubines or marry privately, which afterwards becomes publick by their Posterity. He ought likewise to remember, that at the Council of *Trent*, the Ambassador from *Bavaria* informed the Council that among the Clergy of his Country, Concubines were so common a thing; that of a hundred you would not find above three or four but what had them, or Wives whom they had married privately, and some of them publickly. It is the famous Father *Paul* who lived and died in the Communion of the Church of *Rome* that writes it.

MR. *Seguenot* comes next to speak ill of the Marriage of our King *Henry VIII* with *Anne Boleyn*: He has taken his Materials out of *Sanders* an English Papist, who has been Convicted of gross falshoods in his book of the English Schism, where he gives out that *Anne Boleyn* was thought to have been Daughter to *Henry VIII* who had an intrigue with her Mother,
and

and upon that account sent Sir *Thomas Boleyn* Ambassador to *France*, that he might be out of the way. But this is a very ill contrived story, for *Anne Boleyn* was born two years before *Henry VIII* came to the Crown, and Sir *Thomas Boleyn* was not sent Ambassador to *France* 'till the Seventh year of his Reign. Besides it is clear from History that *Henry's* love to *Anne Boleyn* was not that which made him break his Marriage with *Catherine of Spain*. But it was Scruples about his first Marriage from the beginning of it. For soon after that Marriage was made in 1503, *Warham* Archbishop of *Canterbury*, a Roman Catholick fill'd the mind of *Henry VII* so with scruples about it, that by his order Prince *Henry* made a protest to declare it null, and *Henry VII* on his death bed conjured him to break it off. But after his death, the Council having declared for his Marriage, *Henry VIII* renewed it Publickly, and had several Children by his Wife, who all dyed young, except the Princess *Mary* in 1524. Cardinal *Wolsey* as Legate published a Papal Bull against those who had contracted Marriages within the forbidden decrees of kindred, and it was then that the King revived his former scruples, for in the Year 1531 he assured *Gryncus* as this last writes to *Bucer*, that he had then for 7 years abstained from the Queen upon scruples of Conscience. And that which made his scruples become Publick was the objections which the Ambassadors of *France* made to the Legitimacy of the Princess *Mary* in April 1527. *Henry* sent Cardinal *Wolsey* into *France* in June. 1527. to solicit a Marriage for him with the Dutchess of *Alençon*; and it was not till September 1527, that the King's Affection to *Anne Boleyn* was observed, upon the Cardinals being sent to Lord *Piercy* who then courted her in Marriage, to advise him to see her no more.

I have told you this piece of History at length, which can be justified by the best Memoirs of that time,

time, that you might see with what pains the Papists disguise the truth, to impose upon their People. It is indeed true enough that *Henry VIII.* did not finish the Reformation, and that he exercised Cruelties against the Reformed as well as the Papists. But nothing can be falser than the fable of his returning to the Church of *Rome* at the hour of his Death. This is another of *Sanders* fables, which contradicts it self; for *Sanders* says it was *Gardiner* Bishop of *Winchester*, that perswaded him to return to that Church. But this cannot be credited at all, since *Gardiner* would not have fail'd to have brag'd of it in Queen *Mary's* Reign, who was a Papist; which however he never did.

BUT certainly it carries a strange assurance with it, for a Papist to hunt after matter wherewithal to stain the reputation of our first Reformers, when it is so easy, to turn the Tables upon them, by reminding them of the infamous Lives of so many of their Popes: I will not do like Mr. *Seguenot*, who takes all his Calumnies against us out of Authors that were profess'd Enemies to our Cause. But I will confine my self for proof of the Scandalous Lives of Popes, to what their Friends say of them, and particularly Cardinal *Baronius*, one of the chief Champions of the Church of *Rome*.

HE calls these three Popes *Benedict IX.* *Silvester III.* and *John XIX.* a triple Beast come out of Hell. And speaking of *Stephen VII.* he crys out, O shame; O sorrow! How many Monsters have been thrust into the Apostolical Seat? What mischiefs have they not done? What tragedies have they not acted? What filthiness have they not thrown upon the Spouse without spot? And with what stink have they not defiled her? And have they not covered her with infamy that will never be wiped off. And speaking of the IX. Century, he says, This Century was deplorable and fatal to the Church of *Rome*, because all those

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whose

whose business it was to watch were asleep, and even did all they could to sink the Apostolical boat under the waves. And in another place, How frightful was the face of the Holy Roman Church, during the Government of the most infamous Curtezans, who disposed of Popedom at their pleasure, named the Bishops, and which was most horrible and vile, placed their own Lovers upon St. Peters Chair. I will quote but one Author more, and that a Popish one, Genebrard Archbishop of Aix. There was says he, for above a hundred and fifty Years or thereabouts, Fifty Popes of so abandoned Lives that they deserved the Name of Apostates better than Apostolical.

Is not Mr. Seguenot's visible head of the Church painted in fine colours by his own adorers? And now let him tell us his lame Stories of our Reformers, as he cannot help doing about Zuinglius, who he says dyed at the Head of an Army; and thereupon he crys out, were the Apostles ever seen marching at the head of Armies to plant and settle the Gospel? Surely one must have a good deal of Patience to suffer such a Reproach from the mouth of a Papist. What? is Mr. Seguenot so ignorant that he does not know that the Church of Rome owes her Empire to nothing but Fire and Sword, with which she has filled the World. What else were those Crusadoes against the Turks and against the poor Vaudois and Albigeios? What were the Religious Wars for these two last Centuries, when Charles V. Emperor, Philip II. King of Spain, Ferdinand II. & III. Emperors, and last of all Lewis XIV. used all theirs efforts to extirpate the Reformation? Are there not numbers of living Witnesses of the Conversions that were attempted to be made by Dragooning? And for all this Mr. Seguenot has the assurance to talk of the manner in which Zuinglius dyed in the Field of Battel; which besides he did in the defence of his Country; for the Romar Catholick Cantons had sent an Army

my to invade the Lands of the Canton of *Bern*, who were Protestants when that Battel happened.

Mr. *Segucnot* comes again to his endeavours to soften you with sweet words, thinking he had given reasons enough. But remember what Jesus Christ says, Math. vii. 15. *Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening wolves.* ver. 16. *Ye shall know them by their fruits.* This is the method of the Church of *Rome* to draw back those that are escaped from them, by flattery; and to treat them with severity when they have got them into their power. This was the way they used the famous *Antonio de Dominis* Archbishop of *Spalatro* who fled into *England*, and abjured the Errors of Popery. The Court of *Rome* made him a thousand promises to engage him to return, which he did at last, upon some discontent which he met with in *England*: but he was deceiv'd in his hopes, for they immediately clap'd him up in the Inquisition, where he ended his life. And this is the manner of those whose mercies are cruel, according to *Solomon*, Prov. xii. 10.

HE afterwards repeats again without method, what he had said before, and what I have sufficiently answered, for as to the Text which he lays such stress upon, *Thou art Peter, and upon this Rock I will build my Church*: it proves nothing but that St. *Peter* was one of those twelve Rocks or Stones upon which the Church was to be founded. According to what we find in the *Revelation*, where St. *John* calls the Church in its Triumphant State the *Heavenly Jerusalem*, of which he says, Rev. xxi. 14. *And the wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.*

AND now to destroy his whole Scheme at once it is enough to say, That it was *Luther* and *Calvin* and *Zuinglius*, that brought us back into the right path,
by

by reviving the Doctrine of Jesus Christ and the Apostles, which the Papists had corrupted and changed, so that it was no longer the Religion of Christ, but of Anti-Christ which they taught.

He attempts once more towards the close, to gain you by flattery, and to persuade you by your temporal interest, as well as your spiritual, to come, and your Husband along with you, and live in *Canada*. He offers him Lands to live upon, or work enough if he has a Trade. It is to be hoped that Mr. *Seguenot* does this out of ignorance. But for Persons that know what it is to live in a free Country, to go, and throw themselves headlong into the Clutches of an absolute Government ; it cannot be imagined that they can do such a thing, unless they have lost their Senses.

To make an end then of this long Letter, I will only add, that it is written by a Person unknown to you, but who wishes you well, and that you may send it to *Canada*, to whom you please that they may Answer it ; and that so you may see what will be said on both sides, and that after you have carefully examined both sides of the Question, you may be able to fix on what is best for the Happiness of your Life, and the Salvation of your Soul ; which is the hearty desire of

M A D A M,

Your unknown^l

but humble Servant^l



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